

THE  
PASSION  
OF CHRIST,  
and the benefites  
thereby.

BY  
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Doctor in Diuinity.

1 IOHN. 1. 7.  
*The bloud of Iesus Christ, the Son  
of God, purgeth vs from all sin.*

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# THE PASSION of *Christ*, and the benefites thereby.

HEB. 9. 28.

*Christ was once offered to take away the sins  
of many: and unto them that looke for  
him, shall he appeare the second time, with-  
out sinne, unto saluation.*



His Scripture found in the  
ninth to the *Hebrewes*,  
written by *S. Paul* (as some  
thinke) but sprung from  
the holy Ghost, as the Ca-  
tholike church beleeueth,  
plain in words, certain in sense, short in  
reading, containeth two necessary, nota-  
ble & large points. The first is, the offe-  
ring of *Christ*, and whetefore hee was

offered, in these wordes: *Christ was once offered, to take away the sinnes of many.* The other, the coming of Christ: vnto whom, and wherefore hee shall come, in the second Branch, *Unto them that looke for him shall hee appeare the second time, without sinne vnto saluation.* The first is for mee, being the doctrine of Christ crucified, which onely is to bee preached: for the time also, being the Passion weeke, wherein especially is to be meditated, and for this most Noble and Honourable Audience, being Christians, which seeke saluation by Christ crucified, and no where else: and therefore contenting my selfe with the first part at this present, by Gods grace and your Honourable permission, I am to handle the Passion of Christ, briefly, to auoyde tediousnesse: plainly, to edifie all: truly, out of the Scriptures: and, I hope comfortably, both to you, and my selfe; in this order. First, I will touch the things which went before his Crosse, not all, but some: Secondly, what he suffered on the crosse, and what chanced about the time of his Passion. Thirdly, what good we haue  
by



by Christs Passion, and how wee should  
meditate thereon. That the Treatise may  
bee to the glory of God, I beseech  
you, let vs ioyne in hearty prayer vnto  
God.

3

*O Almighty, &c.*

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**T**He bloudy and bitter Passion of  
our Lord and Sauior Iesus Christ,  
God and man, in the six & twen-  
tith, and seuen & twentieth Chapters of *S.*  
*Mathew*, is largely and comfortably dis-  
coursed. How he was betrayed by *Iudas*  
with a kisse, accused of the Iewes, con-  
demned vnder *Pontius Pilate*, and cru-  
cified betweene two Malefactors; his  
Soule being troubled, his Heart grieued;  
and his body tormented with the nay-  
ling of his blessed Hands and Feet, with  
the piercing of his gracious Side, with  
the shedding of his most glorious and  
precious blood. So the Sonne of GOD,  
the Lord of Glory, the Prince of Peace,  
was intreated of miserable Miscreants.  
So hee, which knew no sinne, was made  
a sacrifice for our sinne. Now if the Vaile

of the Temple did rend asunder from the toppe to the bottome; if the Graues did open, & the bodies of Saints (which slept) arose; if the Earth did tremble, and the stones claue asunder when this was done: how can it be, but that we should bee moued, when this is preached? Our Hearts may tremble to thinke of it, so may our Tongues to speake of it, yet wee may reioyce in Christ crucified, that by the vertue of his Passion our ransome is payed, our wounds healed, satisfaction for our sinne made, Death conquered, Sathan subdued, Hell ouercome, Sinne killed, God pacified, and wee to him reconciled.

And now to begin with those things which went before his Crosse: may we not thinke his suffering was exceeding great, when he sweat bloud? and that did Christ in mount Oliues, being in an agony, kneeling downe deuoutely, and praying most earnestly. It is an vsuall thing for a man in anguish to sweat; but to sweate bloud, and to sweate it in such abundance, that euen droppes like bloud should trickle from his Body vpon the Ground,

Ground, this is not an viual thing: this  
was a strange thing: this was proper to  
Christ; this declared grieve vnspeakable,  
paine intolerable. And did Christ shed  
drops of blood for our sinnes, and can-  
not wee shed one teare for the same? O  
that my Head were a well of water, and  
my Eyes a Fountaine of teares, that I  
might bewayle the vnthankfulnes of the  
World!

The matter which hee had in hand,  
was waighty; the worke, which hee had  
to accomplish, was great; the conflict,  
strong; the enemies, mighty; their as-  
saults, many. The Worke was mans re-  
demption; the Conflict, was with Sinne,  
with Death, with Sathan, with Hell, with  
the Law, and with the Wrath of GOD.  
And would not those enemies, so many  
in number, so mighty in power, so terri-  
ble to behold, make a man to feare, to  
tremble, and to sweate? If Christ had  
beene meere man, he could not haue en-  
countred with them: but being God and  
man, did encounter with them all, ouer-  
came them all, led them captiue all, and  
hath triumphed ouer them all, though

it cost him droppes of blood, with strong crying and teares. What say I droppes of blood? it cost him more, that which was dearest vnto him, his life, before hee could bring vnder so mighty enemies as man had, and accomplish so painefull a worke as Redemption is, and pacifie so great a person as is the most high, almighty and euerliuing God. O man, remember the droppes of blood which Christ did shed for thy sake, for thy sinne, for thy soule, and for thy saluation: loue him for it; thanke him for it; serue him for it all the dayes of thy life. And thus much for the suffering of Christ in mount Oliues.

Secondly, wee may conceiue his suffering was exceeding great, when being sorrowfull and grievously troubled, hee sayd: *My soule is heavy, euen vnto death.* When he fell on his Face, and praied thrice: *O my Father, if it bee possible, let this Cuppe passe from mee:* meaning his bitter passion, not that he was vnwilling to take it, (for in all things hee submitted himselfe to his heauenly Father.) but those earnest speeches declared the heauy

by burden of sinne; which lighted on  
 him, the painefull grieve which hee en-  
 dured, the grievous paine which hee suf-  
 fered, the great torments and terrors  
 which hee sustained for our sakes. The  
 soule of Christ was from heauen heauen-  
 ly, neuer bespotted with any vnclean-  
 nesse, but pure without corruption: not-  
 withstanding, it was heauy and touched  
 with the feare of death, in consideration  
 of our sinne, which had deserued death,  
 with an infinite number of miseries be-  
 side, all which lighted vpon that inno-  
 cent Lambe, (which neuer displeased  
 God, nor offended man) that by his  
 stripes wee might bee healed. And what  
 an hell thinke we was Christ in, when he  
 prayed thrice most feruently, to haue  
 that bitter Cuppe passe from him? No  
 doubt hee felt the waight of sinne, the  
 Wrath of God against it, the iustice of  
 God requiring punishment for it, the  
 power of the Law pronouncing con-  
 demnation to it, the force of Death, the  
 tyranny of Sathan, the torments of Hell,  
 which no tongue can expresse, nor heart  
 conceiue. And this made Christ to say  
 in

in anguish of spirit: *My soule is very heauy, even vnto the death.* And to pray three times: *O my Father, if it be possible, let this cup passe from mee:* yet to shew, th at therefore he came into the world, and that he was content to die, hee submitted his wil to Gods, saying: *Neuerthelesse, not as I will, but as thou wilt.*

Thirdly, he was betrayed by one of his owne, *Iudas* by name, a *Iudas* in heart, a *Iudas* in tongue, a *Iudas* in deed, came to him with a *Iudas* kisse, saying: *Haile Master,* and betrayed Christ. O beastly Trayterous beast, to betray thy Master, and that vnder colour of friendship with a kisse, I say to betray thy master, whom thou wast bound to defend, and oughtest to haue loued. It was too much for any Barbarian to haue done; but for thee which diddest call him Master, which didst beare his Bagge, which didst sit at his Table, which wast conuersant with him, to doe it, was a *Iudas* trick, indeed too too trayterous, shamefull and beastly. But what will not the desire of money doe? *What will you giue mee (sayde Iudas) and I will deliuer him vnto you?* I will

will deliuer him vnto you, but first I must know what you will giue me. *Indas* tooke part with the Iewes, *Indas* betraied Christ, *Indas* damned himselfe, and all for what will you giue me: but what did his money him good, when hee had lost Christ, lost heauen, lost his soule, and damned himselfe? But what was the end of this? When *Indas* saw he was condemned, hee repented himselfe, hee brought againe the thirty peeces of siluer to the chiefe Priests and Elders, he sayde, *I haue sinned, betraying the innocent blood*, he cast downe the siluer peeces in the temple, he departed, and went and hanged himself. Hanging was the end of *Indas*; a fit end for such a Traytor. But that is not all, hee hangs in hell perpetually for it, and he is serued as he deserued, most iustly. For blood will haue blood: but did *Indas* repent? so is the Text, hee repented, and he sayd: *I haue sinned, betraying the innocent blood*. He did not repent truely, for then hee would not haue hanged himselfe. The word Repentance was in his mouth, but the thing was not in his heart: within him was a tormenting  
con-



conscience, which did accuse, iudge and  
condemne him, which did set before his  
eyes, the hainousnesse of his fact, the  
griuousnesse of G O D S wrath, iudge-  
ment without mercie, hell-fire without  
redemption; This desperate mind made  
him to depart from the company, to  
take an halter, and hang himselfe. See  
the force of conscience in *Judas*: *Ma-*  
*la conscientia delictorum nostrorum, te-*  
*stis, iudex, tortor, carcer, accusat, indicat, con-*  
*demnat*: An euill conscience is a witnesse,  
a iudge, a tormentor, a prison of our  
sinnes: It doth accuse, iudge and con-  
demne.

What thing more griuous, then day  
and night to carry about such a witnes,  
iudge, tormentor, and prison? *Omnia*  
*potest homo fugere prater cor suum: Nam*  
*quocunque vadit, conscientia eum non dere-*  
*linquit*. A man may auoyde all things but  
his owne heart, for whithersoever hee  
goeth it goeth with him, eyther to excuse  
or accuse, which are the effects of con-  
science. The testimony of a good con-  
science is a precious iewel, and as *Salomon*  
sayth, a continual feast, because it maketh  
a man

11  
a man alwayes merry. The putting away  
of a good conscience causeth shipwracke  
of faith, as in *Himeneus* and *Alexander*.  
Happy therefore is hee, which can truelie  
say with that elect vessell *S. Paul*: Herein  
I endeavour my selfe to haue alwayes a  
cleere conscience towards GOD, and  
towards men: for if our heart condemne  
vs, God is greater then our heart, and  
knoweth all things: but if our heart con-  
demne vs not, then haue wee boldenesse  
towards him, and whatsoeuer wee aske in  
faith, wee receyue of him. A sicke consci-  
ence can no Phisition in the world cure,  
but that heauenly Phisition Christ Iesu:  
To him therefore let vs resort with all  
humility. But to *Iudas* againe. What will  
you giue me, and I will deliuer him vnto  
you? The desire of money is the roote  
of all mischiefe. They which are poyso-  
ned with it, doe erre from the faith. They  
pierce themselues through with many  
sorrowes, they fall into temptations, in-  
to snares, into many foolish and noysome  
lusts, which drowne men in perdition  
and destruction. But men of God must  
flee those things, and follow after righte-  
ousnes,

oulnesse, godlinesse, faith, loue, patience,  
meekenesse, laying holde of eternall life,  
whereunto they are called. By the end  
of *Iudas*, let seruants take heede that  
they betray not their masters: For trea-  
son and rebellion most commonly haue  
a shamefull end. Such is Gods iust iudge-  
ment. Let Masters also beware, that  
they trust not euery seruant too farre, no  
not though he bee of his housholde, and  
pretend good will, and seeme trusty. E-  
uen so did *Iudas*: yet was hee in trueth  
but a Seemer, a Dissembler, a Traytour.  
For as there is no grieffe, to that of the  
minde, no losse to that of life, no feare to  
that of destruction: so there is no ene-  
my, to a dissembling friend, no treache-  
ry to that which one of a mans own may  
practise.

Here is *Iudas* for an example: one of  
Christs Apostles, and of his housholde (as  
I may say) one that asked, Master, Is it I?  
one that kissed him, & seemed as trusty  
as any the rest. Yet for all that, he was but  
a *Iudas*, a halter, a cloaker, a dissembler, a  
traytor. All is not honey that is sweet, nei-  
ther is all gold that glisters: so is not eue-  
ry

ry one a true seruant that sayeth, Master. *Indas* was a double fellow, hee had one question to Christ, another to the Iewes: to Christ, Master, is it I? but to the Iewes, What will you giue me, and I wil deliuer him vnto you? This question of *Indas*, for the first part is very rife in the world at these dayes: I will doe you a pleasure, but what will you giue me for my pains? I will lend you a summe, but what will you giue mee for interest? I will let you a peece of land, but what will you giue mee for a good fine? Hee that will giue most shall haue it: So all is, what wil you giue me? and little without what wil you giue mee? But let them vse it as long as they will, it is but *Indas* his question. Christian charity asketh no such question, and yet it is ready to pleasure & to lend. And thus much touching the treachery of *Indas*. I will omit for breuities sake many circumstances, as that all his Disciples forsooke him, and fledde like cowards, when they saw swords and staues against him, that *Caiphas* the high priest accused him of blasphemy, that the people spatte on him, and smote him with rods, that

*Peter*

*Peter* denied him with a lie, with an oath, with a curse. I come to *Pontius Pilate* the Gouvernour. This man, though hee knew well, that for enuy they had deliuered him, though his Wife sent vnto him vpon the iudgement seate to haue nothing to doe with that Iust man, though hee found no cause of death in him: yet like a naughty man, and time-rous Iudge, hee let goe an arrant theefe *Barrabas*, and deliuered Iesus to be crucified, & then before the multitude tooke water and washed his hands, saying: I am innocent of the bloud of that iust man. He confessed him a iust man. Why then did hee giue sentence on him? Hee said he was innocent of his bloud, and yet did consent to shed it. No, no, *Pilate* was guilty of Christs death, and could not shift himselfe of it, by taking water and washing his hands. What a matter was this, *Barrabas* to bee preferred before Christ, a murtherer let goe, and an innocent person scourged? But see enuy, they enuied Christs vertues, *Inuidia est virtutis comes*. If *Pilate* had beene a good man, finding no cause of death in Christ, hee  
would

would haue stood with him to death, & not for feare, or any other carnall respect, haue condemned him. After the souldiers tooke him in the common hall, first they stripped him, then they put about him a robe of scarlet, on his head they set a crowne of thornes, in his right hand they put a reede, before him they bowed their knees, in mockage, saying, *Aue Rex Iudaorum*. Afterward they spit on him, and with a reed smote him on the head. Thus when they had mocked him, they tooke the robe from him, and put his owne rayment on him, and led him away to bee crucified. What villany was this? Christ being God, could haue staied their fury, yea haue stricken them starke dead with a word: but hee would not for our sakes. If those souldiers had known what they did, with whom they dealt, whose sonne he was, from whence he came, and whither he would, what power hee had, they would haue stayed themselues: but being full of ignorance, they did what they did. For had they knowne, they would not haue crucified the Lord of glory. But yet ignorance excused not.

B

For

For ignorance in those which would not vnderstand, without doubt is a sinne: Ignorance in those which could not vnderstand, is a punishment for sin: neyther is excusable, both are damnable. We haue heard what Christ suffered before hee came to his crosse, that he sweat drops of bloud in mount Oliues, that being sorrowfull, he prayed earnestly to haue that bitter cuppe passe from him, that he was betrayed by *Indas* with a Kisse, that hee was forsaken of all his Disciples, that hee was accused by *Caiaphas* for a blasphemer, that he was denied by *Peter* thrice, that hee was condemned vnder *Pontius Pilate*.

It followeth that I speake of his suffering on the crosse. Christ being on the crosse suffered reproch of the passers by, of the Priests, Scribes and Pharises, and of the thecues. The passers by wagging their heades, reuiled him, saying: Thou that destroyedst the Temple of God, and buildedst it in three dayes: If thou be the son of God, come down from the crosse. Likewise the Priests, Scribes, Elders, and Pharises mocked him, saying, Hee saued others,



others, but himselfe can hee not saue: if hee bee the King of Israel, let him come downe from the crosse, and wee will beleeue him. The thecues also, both at the first, cast the same thing in his teeth. Christ indeed sayde; Destroy this Temple, and in three dayes I will rayse it vp againe. The Iewes mistooke him: they meant that great Temple in Hierusalem, which had beene a building forty and sixe yeares: but hee meant the Temple of his body, that after they had destroyed, mangled and killed it, he would raise it from death the third day, as in truth he did. Now if they had vnderstood him, they would neuer haue mocked him with that saying: but seeing him to rise againe, haue confessed him to be the Son of God. The wicked Priests, Scribes and Pharises mocked him, saying: *hee saved others, but he cannot saue himselfe: If hee be the King of Israel, let him come downe from the Crosse, and we will beliene him.* Christ indeed saved others, all, that beleeued in him, from the guilt of sinne, from eternall death, from the tyranny of Sathan, from the curse of the law, from the wrath

of God. Himſelfe alſo he ſaued, in that he got the victory, and roſe again the third day : but theſe blind Priests, Scribes and Pharifes vnderſtood not this, and therefore they mocked him with it.

Moreouer, Chriſt could haue come downe from the Croſſe if hee would, but he knew it not to be expediēt. He would not yeeld to their fancies, if he had come down, they would haue believed him neuer a whit the ſooner; ſome would haue ſaid he did it for feare of death : ſome, to ſhew what he could do: ſome, for one reſpect, ſome for another. And therefore CHRIST knowing this, yeelded not vnto them, but went forward with the worke he had in hand, which was by his croſſe to appeaſe the wrath of God, to ſatiſſie his iuſtice, to make him fauourable vnto ſinners, by offering a full and perfect ſacrifice once for all : and therefore hee is a prieſt, not according to the order of *Aaron*, which by imperfection did neede a ſucceſſiue, but according to the order of *Melchizedec*, and that for euer.

To proceed, from the ſixt houre to the ninth, there was darkenes ouer al the land,

land, for the Sunne was darkned. About the ninth houre, Iesus cried with a loude voyce, *Ely, Ely, Lamasabachani*. My God, my God, why hast thou forsaken mee? Behold the passion of Christ. He cryed, with a loud voyce he cryed, vnto heauen he cryed, as one forlorne hee cryed: My God, my God, why hast thou forsaken mee? No tongue can expresse, nor heart conceiue the pangs, the paines, the punishment which he suffered. For the time the paines of the damned, the torments of hell fell vpon him, which wee for our sinnes had deserued, and should haue suffered for euer and euer in hel, had not he so suffered on the crosse. What terror was this to behold, man in his fall, God in his wrath, sinne in his desert, the law in his curse, the deuill in his tyranny, hell in his torments? What terrour was this? GOD in his wrath is a consuming fire, man in his fall is a lost cast-away, sinne in his desert is a damnable thing, the Law in his curse is a heauy thunderbolt, the deuill in his rage is very terrible, hell in his torments is intolerable. And what a terrour was this? These things Christ

2 did behold, nay did suffer, and the paine  
did make him cry aloud, My God, my  
God, why hast thou forsaken mee? not  
that God forsooke Christ at any time:  
but this speech declared that conflict,  
that terrour, that torment, which no  
creature beside could haue endured. For  
it cost more to redeeme soules, so that a  
man must let that alone for euer. Then  
most true is that Article of our Creede:  
*He descended into hell*, for the time he suffer-  
ed the paines of hell, together with the  
extreame shame, as the victory of sor-  
rowes, whilest being helde in the graue  
vntill the third day, he lay as it were op-  
pressed of death. The vertue of his passi-  
on reacheth downe to hell, to redeeme  
mankind from the paines of hell which  
he had deserued, to ouerthrow Sathan  
the Prince of hell, to dissolue his workes  
which are sinne, and death, to deliuer  
mankinde which are vnder his subiecti-  
on, to purchase for him Gods fauour,  
forgiuenesse of sinnes, and eternall life.  
Christ on the crosse offered vp his soule  
and body a sacrifice to saue our soules &  
bodies. On the Crosse hee suffered in  
soule

soule and body to make satisfaction for our sinnes committed in soule and body. And the suffering in both was so great, that he cryed aloude, *My God, my God, why hast thou forsaken mee?* In that hee sayde, my God, with a repetition, he assured himselfe still of his fauour, of his protection, and of deliuerance by that speech, hee despayred not, but expressed the greatest sorrow, the heauiest paine that could be endured, for the redemption of mankind. Wee haue heard what a notable sacrifice Christ offered on the crosse, not the blood of goates or calues, but his owne blood to purge our consciences from dead workes, to serue the liuing God. This is that sacrifice which was figured by the Paschall Lambe, by the brazen serpent lifted vp in the wilderness, by the whole burnt sacrifice, by the peace offering. A remembrance of this sacrifice, is our communion of breade and wine, the one representing Christs body rent, the other, his blood shed for our sinnes. This is that sacrifice, whereby *Abel, Noe, Abraham, Isaac, and Iacob*, all the faithfull Patriarchs and Prophets,

all the beleeuing persons from the beginning were saued. For, Christ is the Lambe slaine from the beginning of the world. Slaine in the figure, in the purpose of God, in the vertue of his passion from the beginning of the world. Then is Christ slaine to euery one, when hee beleeueth him slaine. Iesus Christ yesterday, and to day, the same for euer. From the beginning of the world to his ascension that is yesterday, from his ascension to the common resurrection, that is to day, from the common resurrection for euer hee is one. Therefore one faith, one Religion, one kinde of Sacraments in substance, one way to Heauen from the beginning, one spirituall meate & drink. Our fathers did all eate the same spirituall meate which wee eate, and dranke the same spiritual drink which we drink. They dranke of the rocke which followed them, and the rocke was Christ. For though they did eate Manna, and dranke water out of the rocke, yet the faithfull spiritually did feede on Christ: because that visible meate they vnderstood spiritually, they hungred after it spiritually, they

they did taste it spiritually, that with it they might be satisfied spiritually. And *Bertramus* saith, that our fathers did eate the selfe same spirituall meate which we eate: because one and the same Christ fedde the people in the wildeernesse with his flesh, and refreshed them with his blood, and now feedeth the faithfull in the Church with the bread of his body, and refresheth them with the Water of his blood. But what is it to eate the flesh of Christ? It is to rest vpon him with a sure trust, by his grace, spirite, presence, to be fed, nourished, sustained to eternal life. Or as Christ himselfe sayth: He that eateth my flesh, and drinketh my blood, abideth in mee, and I in him. To eate the flesh of Christ, and drinke his blood, is to abide in Christ, and to haue Christ abiding in vs. And therefore *S. Augustine* sayth, Hee that abides not in Christ, and in whom Christ abideth not, eateth not spiritually the flesh of Christ, although visibly and carnally hee presseth with his teeth the Sacrament of the body and blood of Christ: but rather eateth the sacrament of so great a thing to his



his condemnation. Whereby it may appeare, that we at this day preach the selfe same Gospell, which was in the beginning of the world, that is, wee preach Christ crucified, which was opened to our first Father in Paradise, renewed to *Abraham*, & all the Patriarches, figured by all the sacrifices of the Law, witnessed by the Prophets, pointed vnto by *Iohn Baptist*, preached by Iesus Christ himselfe, and deliuered by his Apostles. And therefore it is most true, ancient, catholike and apostolike.

Now to the things which hapned about the time of his passion: the graues did open; the dead bodies which slept, arose; the vayle of the Temple did rent in twaine from the top to the bottome; the earth did tremble: the stones did cleaue asunder. These things declared that a notable person suffered, yet the Iewes were not touched. These vn sensible creatures were moued, yet the Iewes hearts were hardned. The Centurion, when hee saw what was done, glorified God, saying: Of a surety this man was iust. The souldiers that watched him, when

when they saw the earth quake, and the things that were done, feared greatly, saying: Truly this was the Son of God. A confession to the glory of God, to the comfort of themselves, to the prouing of a Sauour, and to the terror of the Iewes. This man whom yee haue contemned, whom yee haue condemned, whom yee haue reuiled, whom yee haue scourged, whom yee haue crucified, truly was the Sonne of God. The renting of the Temple, the quaking of the earth, the cleauing of the stones, the opening of the graues, the rising of the dead doe proue, that truly hee was the Sonne of God, and without ail doubt a iust man. A iust man indeed: For in his heart was neuer euil thoght, out of his mouth neuer proceeded euill word, with his body he neuer wrought ill deed: but in heart hee was alwayes tender and louing, in word gentle and meek, in dealing iust and vpright; yet was hee accused, condemned, and put to a most shamefull death, the death of the crosse, as a most notorious malefactor. And all this was done to worke that great work of mans redemption.

tion. Here come in certaine questions. The first is, whether Christ could haue deliuered himselfe from their hand? The answere is, he could. For he is God omnipotent: but he did not, that the scriptures might bee fulfilled, that our redemption might be made, that our salvation might be accomplished. The second questiō is, whether the Iewes were to be excused, seeing it was the good wil of God that Christ should die? The answere is, in no wise: Because they did it of ignorance, enuy and malice. And wheras good came thereby to mankind, that was to bee ascribed to Gods goodness, which did turn their sinne to a good end. *Deus tam bonus est, ut ex malis eliciat bona*; God is so good that he turnes euill to good. The third question is, whether all they are damned which put Christ to death? I dare not so say, seeing Christ prayed for them: Father forgiue them they know not what they do. But this I say, whosocuer of them died, not belieuing that person to bee the Sonne of God, the onely Mediatour betwixt God and Man, the onely redeemer and purchaser-

chaler of forgiuenes of finnes, the onely  
high Priest of good things to come, who  
foeuer I say departed out of this faith, is  
damned for euer and euer.

**I** Proceed to the benefits, which we in-  
ioy by Christ his passion, which are in  
number many, in feeling comforta-  
ble, in estimation most precious. The first  
is purgation of finnes, Thrice happy is he  
that hath it, most miserable are they  
which haue it not. The penitent sinner  
of a troubled spirit, of a broken and con-  
trite heart, forsaking his owne wayes, &  
renouncing his own imaginations, pro-  
mising amendment, and purposing the  
fruits of repentance, confessing his own  
misery, and appealing to the mercies of  
God in the merites of Christ, haue their  
finnes, though as red as scarlet, yet wa-  
shed in his most precious, gracious, and  
glorious bloud. For if the bloud of buls,  
and goates, and the ashes of a heiffer,  
sprinckling them that are vncleane, sanc-  
tifieth as touching the purifying of the  
flesh: how much more shall the bloud  
of Christ, which through the eternall  
spirit

spirit offered himself without spot to God  
purge your conscience from dead works,  
to serue the liuing God? And to this end  
are wee deliuered from all our enemies,  
Sathan, sinne and death, that we should  
serue Christ our deliuerer, and that with-  
out feare, in holines and righteousnes all  
the dayes of our life.

The 2. benefite is remission of finnes.  
Blessed is the man whose finnes are for-  
giuen, couered, and not imputed. Sinne  
is in the childe of God, but it raigneth  
not. Sinne is in the elect, but it is coue-  
red. Sin is in the heyres of saluation, but  
it is not imputed, because it is forgiven:  
as the Arke was couered with a golden  
sheet called the *propitiatory*: so Christ is  
the propitiation of our finnes, by whom  
we haue redemption through his blood,  
euen forgiveness of finnes: For the blood  
of Christ cryeth remission of finnes in the  
hearts of the godly.

The 3. benefite of Christs passion is,  
deliuerance from the curse of the Law.  
The law accuseth, Christ excuseth. The  
law terrifieth, Christ comforteth. The  
law curseth, Christ blesseth. Christ hath  
redde-

redeemed vs from the curie of the Law,  
 being made a curse for vs. For it is writ-  
 ten, *Cursed is euery one that hangeth on the*  
*tree*: that the blessing of *Abraham*  
 might come on the *Gentiles* through  
 faith, that wee might receiue the adopti-  
 on of sons. For though wee be blacke by  
 nature, yet are we white by grace. Thogh  
 blacke in *Adam*, yet white in Christ:  
 though blacke by merite, yet white by  
 mercy. For Christ is the end of the Law  
 for righteousnes to euery one that belee-  
 ueth. They then which in a liuely faith  
 apprehend Christ crucified, and risen  
 again. haue what the law requireth, that  
 is perfect obedience performed of Christ  
 imputed to them.

The 4. benefite by Christs passion is,  
 freedome from damnation. For what de-  
 struction can come to them which are  
 ingrafted into Christ, the author of sal-  
 uation? how can the second death take  
 hold on them that haue their part in the  
 first resurrection, and are in Christ the  
 life it selfe? the Deuil cannot pluck them  
 away finally from God, which are writtē  
 in the booke of life, and redeemed by the  
 bloud

95  
blood of the Lambe. Hell cannot terrifie them, which patiently looke for an inheritance in heauen. There is no damnation (saith the Apostle) to them which are in Christ, which walke not after the flesh, but after the spirit. We are in Christ by election before the world was made. We are called to Christ by the word after the world was made. We are iustified by a liuely faith, the obedience of the son of God being imputed to vs. We are sanctified through the spirit, our soules being purified in obeying the truth. We walke not after the flesh, when wee resist couetous cogitations, ambitious desires, voluptuous thoughts, enuious conceites, maliticious purposes, and whatsoeuer els corrupt of olde *Adam*. We walke after the spirit, when wee embrace loue, follow peace and holines, shew long suffering, gentlenes, meekenes, temperance: crucifying the flesh with the affections and lusts.

The fift benefite by Christs passion, is that the wrath of God is pacified. For as they which obey not the Sonne, shall not see life, but the wrath of God abideth on them:



them: so they which belecue in the Son haue euerlasting life reserued in heauen for them, which are kept by the power of God, through faith to saluation. *This is my beloued Sonne, in whom I am wel pleased, heare him.* A voyce from heauen, after Iesus was baptized, the heauens being open vnto him, and the Spirite of GOD descending like a doue, and lighting on him. This borne of the Virgin *Mary* is my naturall and beloued sonne, coequall to me, and coeternall, and consubstantial with me, in whom euen for his own sake I am well pleased with all my elect children, my displeasure being as farre from them as the East from the West, and my fauour vpon them euen for my Christ, for whose sake I pardon all their offences, and their sins and iniquities will remember no more, but will put my lawes in their minds, and write them in their hearts, and will be their God, & they shal be my people.

The sixth benefite by CHRIST his passion, is victory ouer Sathau. For where sinne is purged, remitted, and not imputed, where the malediction  
C of

of the Law is abrogated, where the second death is abolished, where the wrath of God is pacified, there the Deuill hath naught. For Christ through death destroyed him, which had the power of death, that is the Deuill, that hee might deliuer all them which for feare of death were all their life time subiect to bondage. Wherefore, though Sathan be yet suffered to tempt the children of God, yet he shal neuer plucke them away from the state of saluation: because God is faithfull, & will not suffer his to bee tempted aboue their strength: but shall in the middes of temptation make a way, that they may be able to beare it. Beside these singular benefites by Christ his passion, wee haue by the same, peace of conscience, which passeth all vnderstanding, accesse to grace by the mediation of Christ, and after this life, life euerlasting, to behold the blessed and glorious Trinitie, in glory, maiesty and eternity.

Now to the meditation of Christ his passion, which wee shall consider fruitfully, if wee marke how foule a thing sin is, how grievous to the conscience, how dif-

displeasent to God, what punishment it deserued, whose death it procured, and so repent for the same.

Secondly, if wee behold the passing loue of God, in sending his Sonne to redeeme vs, and the singular loue of Christ in laying downe his life for vs, and so be thankfull to both for the same. If God had redeemed mankind by any other meanes, as by siluer or gold, or by force of armes, or by any of his Angels, the benefite had beene the lesse: but he did it by the death of his holy and deare Sonne. A benefite of all benefites the greatest, and neuer to be thought on without thankfulness. And in truth no Angel could be an atonement maker betweene God and man, because they communicate nature neyther with God nor man: but Christ Iesus doth with both. For hee is God in nature, and man in nature. And so a friend to both God and man, & therefore a most fitte person to make peace between God and man.

Thirdly, we shal meditate on the passion of Christ aright, if after his example wee forgiue our enemies when they offend

vs, if wee loue them though they hate vs,  
if we pray for them, though they curse  
vs, after the example of Christ, which  
forgaue vs when wee trespassed against  
him, which so loued vs, that hee died for  
vs, when we were his enemies & sinners.  
Fourthly, we shal meditate on the pas-  
sion of Christ aright, if wee mortifie our  
members, which are vpon the earth, if  
we crucifie the flesh with the affections,  
that is, by putting off the old man, which  
is corrupt through the deceiuable lusts,  
and putting on the new man, which af-  
ter God is created vnto righteousnes, &  
true holinesse, if we walke honestly as in  
the day time, not in gluttony and drun-  
kennes, but in sobriety, neyther in cham-  
bering and wantonnesse, but in chastity,  
neyther in strife and enuying, but in cha-  
rity: if we put on the Lord Iesus, and  
make no prouision for the flesh, to fulfill  
the lusts of it. Wee may haue an honest  
care of our bodies, which is to feed them  
soberly, to cloth them decently, to exer-  
cise them moderately: but so to prouide  
for the flesh as to fulfill the lusts thereof,  
so to pamper it as to make it ouerrule the  
spi-

spirit, this is to forget Christs passion, to seeke to crucifie him againe, to serue our enemy, from which to redeem vs Christ died, to destroy that (as much as in him is) which Christ so dearely bought.

Lastly, we shal meditate on the passion of Christ aright, if wee stedfastly beleeeue by it to be saued, and liue and die in true repentance for our sinnes, which made a diuision betweene God and vs, which brought the sonne of God from heauen into the vale of misery, which caused the death of Iesus Christ. The consideration of this ought to make our hearts to bleede, to flye from sinne, as from a byting Serpent, to renounce the deuill with his works, as we promised in Baptisme, to bee contrite, which is the first branch of true repentance, to cry for mercie which is the second, to trust in Christ the mediator, which is the third, to endeouour with a purpose to serue the liuing GOD, which is the last. Then tho our sins were as crimson, they shall bee made as white as snow: though they were as red as scarlet, they shall bee as wooll. For the bloud of Iesus Christ, the sonne of God purgeth

the penitent from all sinne. Then God will bee on our right hand for euer. Then shall the Realme flourish, as flow, so for euer, with peace, plenty, the preaching of the Gospell, with many other godly blessings, to the glory of God, the comfort of vs, and terrour of the enemy.

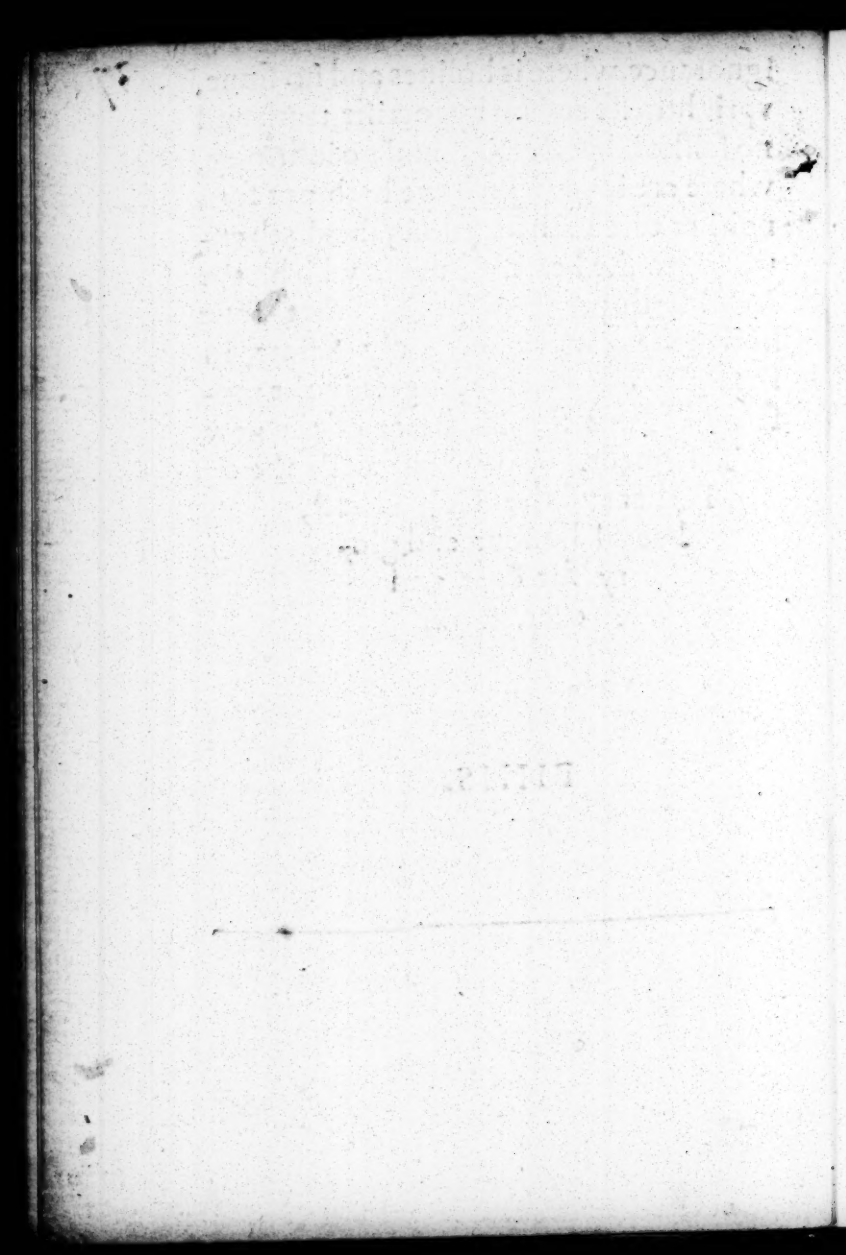
Let vs bee thankfull to Almighty God for preserving vs hitherto, giuing vs peace, when others haue had the contrary; plenty, when others haue suffered scarcety; the preaching of the word, which others haue lacked; vnder the gouernement of a most gracious King, whom we are bound, as the Lords annointed, to loue sincerely, to reuerence dutifully, to obey heartily, to pray for zealously and continually, (because God hath vsed his Maiesty as a meane to conuey ouer vnto vs his mercies) that hee may liue to the comming of Christ, to giue vp to him his princely Crowne, to receiue of him a crown of glory for euer, in the Kingdom of glory, where is light and no darknesse, life, and no dying, peace and no discord, where is mirth without mourning, fauour without misliking, knowledge without

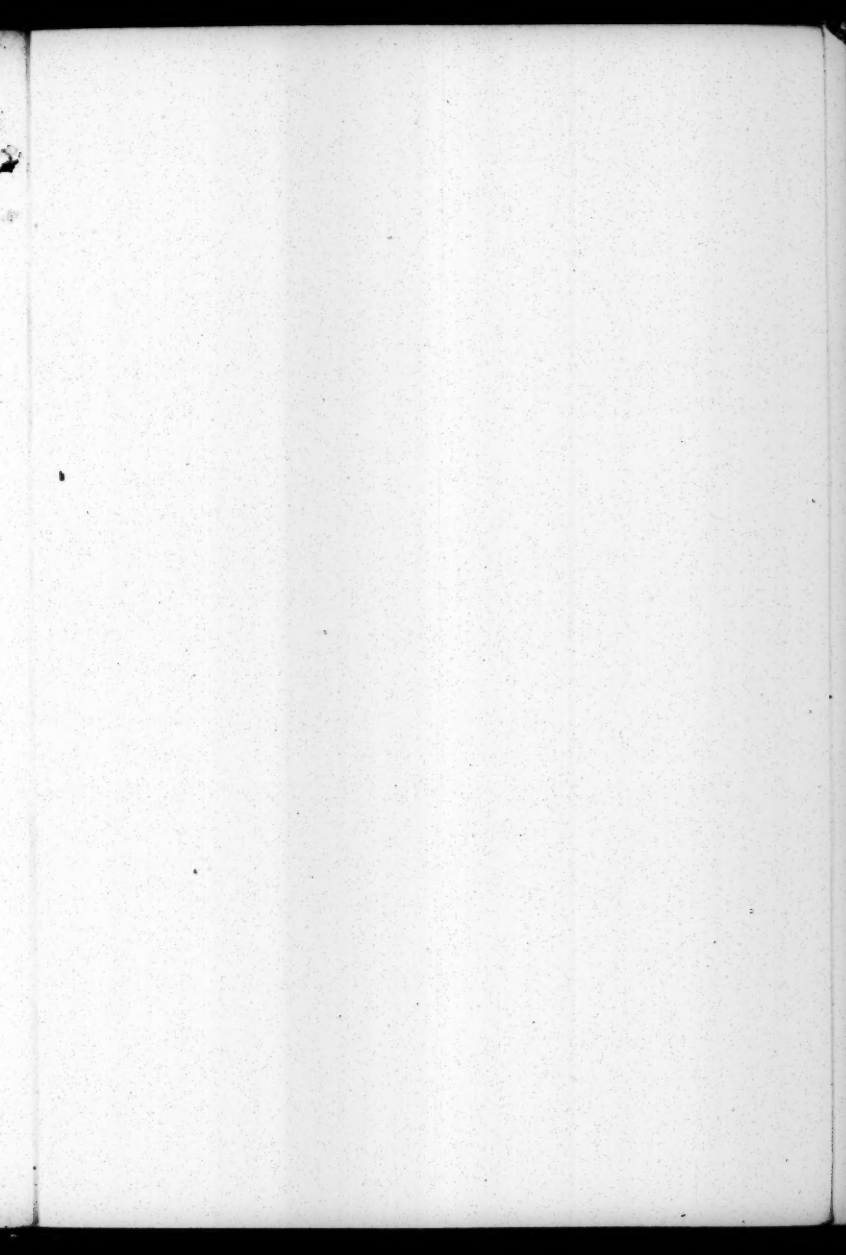
ignorance, where is holines and no sinne,  
 vprightnesse and no hypocrisie, truth and  
 no falshood, perfection, and no infirmity,  
 where are ioyes which eye hath not seen  
 neither care hath heard, neyther hath en-  
 tred into the heart of man, which the  
 Lord hath prepared for them that loue  
 him in the company of godly Saints, in  
 the sight of heauenly Angels, in the pre-  
 sence of Iesus the Mediator of the new  
 Testament. To whom with the  
 Father and the Holy Ghost,  
 be all honour and glo-  
 ry for euer and  
 euer. *Amen.*

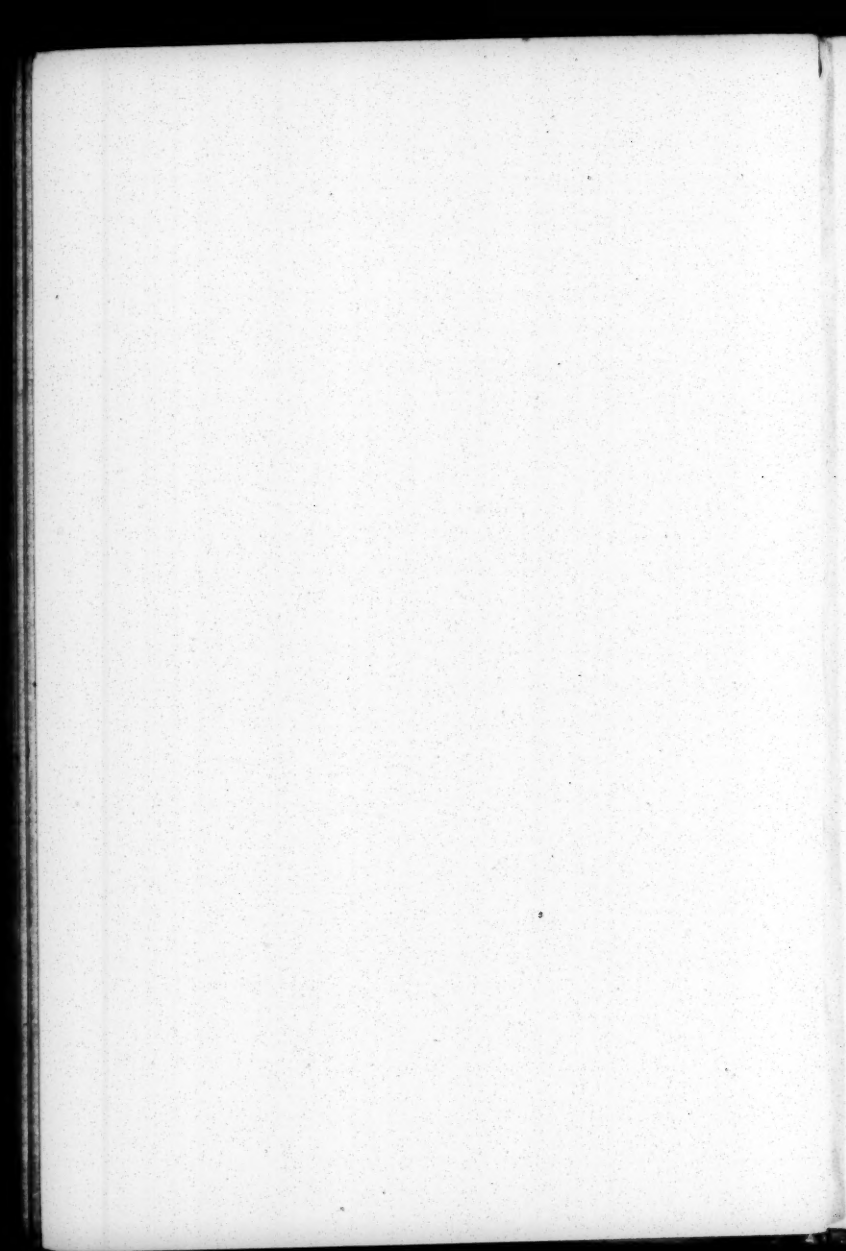
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